

JUVENILE DEPARTMENT.



For the Liberator.

A CONVERSATION

Between a little mulatto slave and Charles his young master.

Henry. Thy father, Charles, is going to sell my mother.

Charles. I do not believe it.

H. He said so yesterday; and last week he sold Abella's father, and why not sell my mother?

C. Her father was stern and ugly; but your mother—O, how kind she is! How often hath she

fanned me when in heat, and led me in the pleasant shade, and held me when tired and when sick. He

will not sell your mother.

H. Ask him, Charles, and he may not. Alas for me when I shall be left without her aid. No one will care for me as she doth care.

C. I should love you, and we would play together in the little brook, and you should build the dam.

H. But what should I do without mother in the night, and on those days we could not play? Your father never calls my name so sweetly as he does

your own, nor does he lay his hand so gently on my head and call me sweet Henry, pressing his lips upon my cheek. Oh no! I cannot live without my mother. Charles, why does not your father love me

as he does you? Is not my voice as sweet, and do not my mind as well?

C. Why, your mother is a slave, and you are not my brother.

H. When playing by the brook, I saw my face reflected, and, excepting the dark shade, it looked like thine. And thine is like thy father's. Why can he not love me?

C. There is likeness among all men—that is not the foundation of love.

H. I have heard my mother say that there was a time when your father loved her, and that is the reason I so nearly resemble you. Will he not sell me next?

C. I will tell my father what you have said. I know you will not lose your mother, nor I my servant Henry.

Z.

BOSTON.

SATURDAY, JULY 14, 1832.

NOTICE.

The African Freehold Society, and their associates, will celebrate the Abolition of Slavery on MONDAY, 16th inst. and not on the 14th, as stated in the papers of Saturday last. An Address will be delivered by WM. LLOYD GARRISON, to commence at 12 o'clock, noon, at the African Baptist Church, in Belknap street, after which a collection will be taken.

PETER SMITH, PRINCE HALL, THOMAS DALTON, THOMAS SAMPSON, } Committee.

July 14.

Rev. Wm. Apes will preach TO-MORROW, in Franklin Hall, No. 16, Franklin Street, at 3 o'clock, P. M. upon the purity of the gospel; at half past 7 in the evening, upon the judgment of the great day.

We have concluded to defer our strictures upon the Rev. Mr. Danforth's 4th of July discourse, for the present. Having received, from several friends, a very full report of the same, taken down at the time of its delivery, we intend to prepare a reply, and deliver it publicly in this city, in a few weeks. Due notice will be given of the time and place of the meeting.

Our agents and subscribers will signally oblige us by remitting to us our dues as soon as practicable. Those who have been prompt in their payment will accept our thanks.

Having no room, this week, we may perchance amuse ourselves and our readers with the communication of 'A. S.' hereafter. Correspondents must study brevity.

TERMINATION OF THE DEBATE AT FRANKLIN HALL.

In consequence of an intimation given from the pulpit by the Rev. Mr. Danforth, Agent of the Colonization Society, in his first address on that subject in Boston, which was to this effect—'Let objections to the Colonization Society be brought forward, and they shall be answered'—a solemn appeal was published in the Liberator of the 16th ultimo, signed by the President and Secretary of the New-England Anti-Slavery Society, inviting the agents, members and friends of the Colonization Society to a public discussion of the principles and practical operations of that institution, at Franklin Hall, every Monday evening. We extract the following paragraph from the appeal:

'We ask the public mind, we ask Patriots, Philanthropists, and Christians, to make a solemn pause, and to reconsider the subject of African Colonization. If the American Colonization Society is built upon that basis of virtue and philanthropy, which it professes, it will rejoice, that its cause, its motives and its operations are about to be made a subject of public inquiry. But if, on the contrary, the Agents of that Society have been preaching one doctrine and holding up one motive in the free States, and one directly opposite in the slave States, in order to touch the feelings and the interest of those whom they addressed, and thus to obtain money to enable them to

carry on an unholy crusade against one sixth part of the people of this boasted land of freedom and equal rights, then they will raise the cry of fanaticism against us, or assuming a more dignified aspect will wrap themselves up in the popularity they have so successfully established, and decline a discussion with us.'

Accordingly, the hall was opened four weeks successively, at the expense of the Anti-Slavery Society, a notice was published in several newspapers, and handbills issued to insure a general knowledge of the meeting. The following resolution was discussed on the first evening:

Resolved, That the Colonization Society seeks to remove the colored population from the United States by force, if it cannot be accomplished in any other way.

On the second evening, this resolution was, on motion of Mr Isaac Orr, of Washington city, laid on the table, and the following, proposed by Arnold Buffum, was substituted:

Resolved, That the measures of the Colonization Societies, in their nature and consequences, have a direct tendency to retard the abolition of slavery, and prevent the elevation and improvement of the people of color in the United States.

This resolution was sustained with great ability by the mover, who was replied to by Mr Orr, (formerly an agent of the Colonization Society,) in remarks which, for incoherency of logic, nothingness of purpose, recklessness of assertion, repetition of egotism, grossness of insult, pertinacity of error, and utter disregard of consistency, have rarely been equalled. A discourse on astronomy would have been quite as much to the purpose. He conceded—retracted—was here, there, everywhere, and nowhere. Sometimes the Colonization Society was only 'the organized Board at Washington'—again it was the great body of its supporters in various parts of the country. He admitted, however, that the tendency of its measures was to increase the value of the slaves and prevent the instruction of the free people of color in this country; but these he styled 'collateral evils'!!! What the direct benefits were, he did not inform us. He was answered with great effect, by several gentlemen.

At the last meeting, (which, notwithstanding the inclemency of the weather, was very fully attended,) Mr. Orr was absent, and no person ventured to rise in opposition to the resolution. After a desultory and protracted discussion, it being evident that the friends of the Colonization Society were either afraid to defend their cause, conscious of its rottenness, or determined to maintain a studied silence, it was moved that, the charges against the Society having been incontestably substantiated by its own witnesses, the resolution be adopted—and it was accordingly adopted by a unanimous vote. The meeting was then adjourned, sine die.

We are authorised by the New-England Anti-Slavery Society to state, that the Hall will be re-opened and the debate renewed, as soon as any advocates of the Colonization Society will pledge themselves to appear in its defence.

PURCHASE OF SLAVES.

Our well-tried and worthy coadjutor LUNDY, in his last number of the *Genius of Universal Emancipation*, complains of us in the following style, for having stated some time ago in the Liberator that we were surprised and sorry to see an article from his pen, supporting a proposition to purchase the slaves in our country.

'*Emancipation by Purchase*—The editor of the *Genius of Universal Emancipation* is not only 'sorry and surprised,' but also a little indignant, at the remarks of his friend Garrison, (in his paper of March 3d, 1832,) relative to the purchase of slaves for emancipation. Had he copied the article, upon which he comments so unceremoniously, all would have been fair. As he did not do this, his readers are left to draw the most unfavorable conclusions, when, in fact, neither he nor they have the least cause for it. The article in question was inserted in the *Genius of Universal Emancipation*, for January, 1832, under the head of 'The Surplus Revenue.' The editor of the Liberator is now requested to copy it, exactly as it stands in the *Genius*,—with just such comments as he may please to make. But he must be careful in what he says. Our tight-built bark has weathered too many storms to be blown ashore easily. The *Genius of Universal Emancipation* has NEVER advocated the proposition for 'buying the slaves,' in the sense in which the Liberator here presents the subject. It could not be done without the most palpable inconsistency—the most glaring dereliction of principle.'

We cheerfully comply with his request to copy the article under consideration, 'exactly as it stands in the *Genius*.' Here it is:

THE SURPLUS REVENUE.

From the Report of the Secretary of the Treasury, it appears that, on the 2d of January next the whole debt of the United States will amount to but twenty four millions of dollars. With the facilities at command, the government may extinguish this debt in the course of a few months; and it is more than probable that it will be done. A question hence arises: 'What disposition should be made of the surplus revenue, after that period?'

The revenue, for the year 1832, is estimated at \$30,100,000—the expenditures for the same year, it is supposed, will not much exceed \$13,365,202, for all objects exclusive of the public debt. Thus it will be perceived that when this debt shall be liquidated, a considerable reduction must be made in the annual revenue, or a large sum will accumulate in the treasury, if no new appropriation be made.

Some of our contemporaries have suggested various plans for employing or reducing the surplus here anticipated. The following paragraph, from the N. Y. American, presents an interesting view of the subject. Speaking of the proposition of the Secretary of the Treasury, to sell the public lands to the States in which they are respectively located, and distribute the proceeds among the several States of the Union, the editor observes:—

'There is an appropriation of these public lands we would greatly prefer to that suggested by Mr. McLane. It is that proposed by Mr. Rufus King in the latest act of his Senatorial career. Faithful to the last to those principles which, at the outset of his political life, led him to mark his desire for the extinction of slavery in this Republic, by urging successfully the adoption of that clause in the ordinance for the government of the Northwest territory, which inhibited slavery there, he submitted a resolution, that the proceeds of the public lands, after the extinguishment of the debt—should be applied to the purchase, with the consent of the States wherein they might be owned, of slaves, and to their trans-

portation out of the United States. At that time the proposition was, by southern men, treated—indeed, as already it appears—mad and monstrous as hereafter it will more strikingly appear—as a fire-brand; and we of the free States, who suffer not from the curse and crime of slavery, but who, in zealous friendship and affection for our less fortunate fellow citizens of the slave States, were willing to give up all our share of a common treasure in order to enable them at their own time and in their own way—but mainly at our cost—to rid themselves without too great a sacrifice, of what constitutes their weakness, their poverty and their shame,—we were treated as fanatics and incendiaries!—Yet this proposition would we gladly see renewed; and the time having arrived when the debt is provided for, we would say to the slave States, take the whole proceeds of the public domain, parcel it out in your own way, by your own commissioners, among yourselves, on the sole condition that within a stipulated period—be it longer or be it shorter, but irrevocably stipulated—slavery shall no longer mar the symmetry nor contradict the principles of our glorious Republic.'

So anxious are we for the extinction of that 'supreme curse,' the system of slavery, we hail this proposition with pleasure. Should it be 'irrevocably stipulated,' that slavery must cease to exist within a given period, not too far distant, the slaves might with propriety be purchased, for the express purpose of emancipation; but without such positive stipulation, the measure would have the ultimate effect of increasing the foreign slave trade, to an indefinite extent. It is believed that the vacuum created in the colored population of the U. S. by African colonization, is now more than filled by the clandestine introduction of slaves from Africa, via Cuba, &c. We recollect meeting some time since, with the following paragraph from the *New-York Whig*. If the sole object had been to encourage the breeding of slaves in the northern and western slave states, and the extension of the African slave trade, the project were the best that could have been devised! O that our statesmen and moral reformers would take the pains to think and reflect a little! We repeat, let the government pay any reasonable sum (in the way of compromise) for the slaves, upon the express condition that ALL shall CERTAINLY be emancipated in due time;—but never sanction the principle that man can be rightfully considered the property of man, by the purchase of a single one, without this 'IRREVOCABLE STIPULATION.'

'Our statesmen are in just apprehension of the danger of an overwhelming treasury. The tariff will be moderated to meet the exigency with all possible despatch; but then the prosperity of our commerce is so great, that with a small levy upon those commodities, which our independence as a nation requires us to fabricate, our revenues will exceed our expenditures in a few short years. In the mean time, thinking what we shall do with the surplus, let us consider the propriety and utility of laying it out for buying at the market price, of such as are willing to sell, their bond servants, and colonizing them in Africa. If the whole people will agree to it, we see no objection to the plan: and being of those who in this matter will pay money, and receive none, we begin by proposing it for consideration.'

We must again express our surprise and sorrow that our friend Lundy should 'hail with pleasure' any proposition for the purchase of slaves, even with the stipulation 'that slavery must cease to exist within a given period, not too far distant.' We protest against it as an abandonment of the ground of justice—as calculated to divert the attention of the country from the guilt of the holders of slaves, and to lead slaveholders to believe that by a persistence in their iniquitous oppression they shall ultimately be paid for emancipating their victims—as preposterous in itself, and altogether beyond the ability and constitutional powers of the government—and as exceedingly mischievous in its effects upon the public mind. The slaveholders have either a right to compensation, or they have not: if they have, then they ought not to be required to sacrifice their property—if they have not, then we ought not to do evil that good may come.

There are now upwards of two millions of slaves in this country, worth, at a low estimate, four hundred millions of dollars. Their annual increase is sixty thousand souls, worth twelve millions more. It is scarcely possible that even on condition of purchase, the planters or the people would consent to an abolition of the system before the year 1870, at which time the slave population would amount to nine millions, worth one thousand eight hundred millions of dollars. But suppose the latest date for the overthrow of slavery to be 1850, then the sum requisite to buy up all the slaves must be upwards of eight hundred millions of dollars. The mere statement of the case is sufficient to show its impracticability. Besides, the planters will never consent to be taxed to BUY THEIR OWN PROPERTY; and if the free states must sustain the burden, they will have neither the means nor the ability to do it.

It is the duty of the owners of slaves to liberate their victims immediately—they deserve and should receive no remuneration for giving up stolen property—they are all gone out of the way—they are sinning against God, against their own souls, against their fellow men, against society, against the whole country—and they are bound, now, to break every yoke and to let the oppressed go free. If we would bring them to repentance, or rescue their victims, we must not talk of an emancipation by purchase 'within a given period, not too far distant,' but grapple with their consciences and convince them of sin, and cry—'Liberate now—to-morrow is too far distant, it is not your own—cease from your robberies to-day, and be no longer the enemies of your species, your country, and your God!'

For the Liberator.

Two weeks ago, I had the satisfaction of attending a religious meeting appointed by a member of the Society of Friends for the people of color in New-York. Above 1000 attended, and behaved with great propriety. Towards its close, a black man rose, and in a strain of pathetic and energetic eloquence, delivered a discourse that I have rarely heard equalled. He informed us he was once a slave in Maryland; purchased his freedom; was afterwards kidnapped, carried to South Carolina, his wife torn from him, &c.; but that his confidence in a protecting Providence had never failed him, &c. He evidently possessed talents of no common order. His language was good, and his manner so impressive as to have a powerful effect on his auditors. These people are rising, and will continue to rise, notwithstanding every effort to crush them, to their just rank among men, and to an equality of rights and privileges. HUDSON, 6th mo. 8th, 1832.

We learn, by the Portland papers, that an address was delivered in that town, on the 4th of July, by John Neal, Esq. which contained many good, and some peculiarly erratic observations. Mr. Neal is a republican to the back-bone. He strenuously contends for the extension of the elective franchise to the ladies, and would have them choose and be chosen to office. He did not forget the condition of our free colored population:

'Next the cause of the free blacks was advocated. It ill becomes us, we were told, to condemn our brethren of the South for holding a portion of mankind in bondage—an evil entailed upon them in part by New England and Old England, as both were engaged in the slave trade, while we refused to the free blacks all the rights of freemen. It is true, they vote, but are they freemen? Are they voted for? Do they hold office? Are they admitted on equal terms into our free schools, and into our churches?'

His remarks coincide with those which follow, taken from our address delivered on the same day:

'With what face can we, who are persecuting our colored brethren here, assail southern oppressors? If we are unwilling to do justly by them, how shall we plead for justice toward the slaves? If we refuse to educate their children, and leave them in their degradation, how shall we dare arraign the people of the south for keeping their slaves in a similarly ignorant condition? Before New-England can go forward boldly and efficiently in the cause of emancipation, she must elevate her colored population, and rank them with the rest of her children. Reform, not partial but entire—not in the letter but the spirit—must first commence at home.'

An Address on Slavery, in behalf and at the request of the New-England Anti-Slavery Society, was delivered in the Town Hall, Charleston, on the 4th of July, by WM. J. SNEELING, Esq. of Boston—and another in Salem, by Mr. OLIVER JOHNSON, who was clothed with the same authority. We had not the pleasure of hearing these addresses; but we understand they were distinguished for acuteness of perception, sound argument, uncompromising justice, and excellence of composition. The duty of immediately abolishing the system of slavery was successfully enforced, and the pernicious character of the American Colonization Society portrayed in a striking light.

NOTICE.

The 'Boston Minors' Exhibition Society' respectfully inform their friends and the public, that their 5th exhibition, in course, will take place on THURSDAY EVENING, July 19th, at the meeting-house in Belknap-street. Performance to commence at half past 7 o'clock precisely. Punctual attendance is requested, in order to prevent delay and disturbance. A collection will be taken to defray expenses.

WILLIAM C. NELL, } Managers.
JOHN S. SHEPARD, }
July 14, 1832.

For the Liberator.

HOW TO FAST.

MR. EDITOR—As a majority of Congress have requested the President of the U. S. to appoint a national fast, we may doubtless expect one will be recommended. And surely it cannot be doubted but the ministers of religion, of all denominations, will be sincerely desirous of keeping an acceptable fast, and such an one as God has chosen. Hence they are earnestly requested to take their texts from the 58th Chapter of Isaiah.

When the Ninevites were threatened with speedy destruction, let it be noted,—that they appointed a general fast—abstained from food and drink, and covered themselves with sackcloth, &c., and were specially exhorted to 'turn every one from his evil way, and from the violence that is in his hands.' And God saw their works, that they turned from their evil way. And He averted the destruction he had threatened them, purely on account of their instant reformation; but not on account of their rigorous abstinence and formal external show. K.

Letters received at this office from July 6, to July 13, 1832.

R. E. Cutler, Exeter, N. H.; P. A. Bell, N. Y. City; A. H. Francis, Trenton, N. J.; Rev. S. J. May, Brooklyn, Ct.; Wm. Hill, Washington, Ohio; Jehiel C. Beman, Middletown, Ct. (2); Geo. Chester, Harrisburg, Pa.; Arnold Buffum, New-Bedford, Mass.; Wm. Harris, Norwich City, Ct.; Thomas Drew, Salem, Mass.; Rev. Hosea Easton, Hartford, Ct.; James Needham, Philadelphia, Pa.; Robert Purvis, do.

CHOLERA AT NEW-YORK. The official report of Tuesday announces 109 cases and 44 deaths. viz.—City generally, 44 cases, 6 deaths; Cholera Hospitals, 22 cases, 13 deaths; Bellevue, 43 cases, 25 deaths.

Aggregate of Cholera cases and deaths in New-York, as given by the official Reports of the Board of Health, from the commencement:

	New cases.	Deaths.
July 2,	3	5
" 3,	7	4
" 4,	20	11
" 5,	37	19
" 6,	57	12
" 7,	43	19
" 8,	105	28
" 9,	109	44
" 10,	129	50
" 11,		
Total,	504	187

ALBANY. Reported July 7th, 10 new cases, 3 deaths, 7 under treatment.

MONTREAL. The Montreal Gazette of July 5th says: 'Cases still continue to occur among us, though, we learn by the physicians, they are fewer in number than formerly.' At the Cholera hospital at Windmills, the numbers have declined to two or three in a day. We trust we shall be able to announce in each successive paper a continued decrease in the number of attacks, both in the public hospital and private practice.

RELIEF OF EMIGRANTS. The ladies of New-Haven have contributed the materials, and made up twelve hundred garments, to be distributed among the suffering emigrants in Canada, and those who are destitute along our northern frontier.

BRITISH HOUSE OF PARLIAMENT.

This is the way in which the abolitionists of England do business:

The Lord Chancellor presented a petition signed by 135,000 persons, praying that slavery might be abolished in the West Indies. The Earl of Harwood House, contended that it was necessary to remove the prejudices which prevailed with regard to the condition of the slaves. Lord Suffolk said the committee was formed chiefly of interested persons. The Earl of Harwood, Lord Rolle, and the Duke of Richmond declared that the committee was conducted with perfect fairness.

Fire.—On Saturday night, just after 11 o'clock, fire was discovered in the carpenter's shop of Messrs. Washburn, Friend-street, and spread with great rapidity, communicating to a large four-story brick stable, belonging to the Warren Hotel kept by Mr. Glazier, and in the opposite direction to the large brick dwelling house of Mr. Ebenezer Davis, provision dealer, which were consumed; and finally extended to the Hotel, on the opposite side of the street, which was greatly injured in the roof and upper stories, and to a small dwelling adjacent, owned by Mr. Stevens, plane-maker, which was nearly destroyed. Several other buildings were scorched, some sheds, &c. removed, and much furniture damaged by removal. It is generally believed that the carpenter's shop was set on fire.

Rev. W. Collier, a city Missionary, commenced 'open air preaching' on Sunday last at the East end of Faneuil Hall Market, having an audience of one or two hundred, chiefly seafaring people. He also read part of the late Rev. Mr. Payson's tract to mariners, and was listened to with attention.

We regret to announce the sudden death of Abraham Bigelow, Esq. of Cambridge, for many years the Clerk of the Courts of the County of Middlesex. He was on a visit to New York, and lodged at the Atlantic Hotel. On Friday he was taken suddenly ill, and before he obtained medical aid, he was dead. It was reported that his death was caused by Cholera, but on the examination of a coroner's inquest, it was pronounced to be apoplexy. He was 71 years of age.

Bowdoin Street Church.—The Rev. Mr. Winslow, late of Dover, N. H. has been unanimously invited by the Bowdoin Street Church and Society, to become their pastor. The Rev. Dr. Beecher expects, we understand, to leave Boston for Cincinnati in two or three months, to enter on his duties as Professor in the Lane Seminary and Pastor of the 2d Presbyterian Church in that city.—Recorder.

In the House of Representatives at Washington on Monday, while a motion for an adjournment of the session was under consideration, Mr. Speight said 'Sooner or later, it was his deliberate conviction, the States should separate.—They must part; and he was constrained to say, that in all probability, this was the last Congress in which, if they parted without adjusting this question [the Tariff] they would meet in peace and harmony together.'

FRIGATE POTOMAC. A letter received at the office of the National Gazette, dated on board the Frigate Potomac, March 12, Coast of Java, says: 'We have had a fight. It was with the Malays of Sumatra. We suppose that one hundred and fifty of them were killed. On our side two were killed and fourteen wounded. No officer killed.'

Baron Cuvier, the greatest naturalist of the day, died at Paris about the middle of May. The King conferred the largest pension at his disposal (6,000 francs) upon the widow of the deceased.

MARRIED.

In Philadelphia, on the 28th ult. by the Rev. Peter Vanepe, Mr. Andrew F. Shadd, of Delaware, to Miss Elizabeth Caw, daughter of the late Rev. Charles Caw, of Charleston, S. C.

Just published, and for sale at the Bookstore of Peirce & Parker, No. 9, Cornhill, and at this office,

THOUGHTS

ON AFRICAN COLONIZATION:

Or an impartial Exhibition of the Doctrines, Principles and Purposes of the American Colonization Society: together with the Resolutions, Addresses and Remonstrances of the Free People of Color. In Two Parts. By WM. LLOYD GARRISON.

'Out of thine own mouth will I condemn thee.' 'Prove all things; hold fast that which is good.'

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PART II.—Sentiments of the People of Color. Price 62 1-2 cents a copy—two copies for \$1.

JOHN B. PERO,

NO. 2 & 3,

In rear of Dock Square, near City Tavern, BOSTON.

HAS ON HAND AND FOR SALE,

150 boxes Cologne Water, some very extra;
800 doz. old English Windsor Soap;
275 German Hones, some very large size;
40 doz. small bottles Bear's Grease;
20 doz. Lathering Brushes;
10 doz. of Gentlemen's Stocks, part of which is of the most splendid colors;
5 doz. Hair Cutter's Shears;
20 doz. small bottles Cocoa Nut Oil;
6 doz. large size Curling Tongs.
May 2 cop2m

A CARD.

RESPECTABLE PERSONS OF COLOR, (done else) can be accommodated at the house of

PETER GARDNER, No. 19, Powell-street, PHILADELPHIA. May 29.

30 doz. Common Razors,
12 doz. Extra quality do.
For sale by JOHN B. PERO, Nos. 2 & 3, Dock-square. April 28.

LITERARY.

[For the Liberator.]

LINES ADDRESSED TO AN INFANT SLAVE.

What seal is on thee, child, that man should doom
Thy free limbs to the fetter? thou whose step
Scarce rings upon the vestibule of life?
To whom the power of speech is not yet given,
That thou might'st plead with all the eloquence
Of a wronged spirit for thy wretched rights.
Mute and unconscious innocent! thine eye
Lifts up a bright and undimmed glance to Heaven—
Not so thy mother's; bitter tears have rushed
From their overflowing fount; and thoughts of wrong,
Slumbering for years, have awakened now, and prayers
Have broken forth from her urged soul to God,
Who heeds the sorrowful. And did His voice,
Which awakened thee to life and consciousness,
Say to thy fellow man,—"This is a slave!"
If not, where is the grant that speaks thee His—
His, when the blood of Christ for thee was shed?
Is it for feeble man to throw the chain
On an undying spirit?

Would he turn
To the poor authors of thy being now,
Urging their former wrongs a plea for thee?
True, true, these have a voice, and one whose tone
Will not be still in the last fearful day;
A voice that goes not forth upon the air
Returning void. Let the oppressor pause
In fearfulness to stain his hand afresh
With innocent blood; let him not add
To the dread burden of that guilt which now
Would crush him to the earth. Yet may it be
That one who lifts his brow to Heaven, should dare,
While calling on his God, to throw the chain
Upon an helpless innocent? I pause,
And look on thy oppressor, as he walks
O'er the green sod with all a freeman's pride;
And when a distant nation's wrongs are breathed,
Though e'er so light, I see the eloquent tear
Half quenched in the bright flashing of his eye,
And could admire,—but a soft tone now thrills
Upon my ear—is it thy voice, wronged child?
I see him bow in prayer, then turn away
Awestruck and trembling. Must thy future life
Be made a heritage of tears? thy mind
Wear the foul impress of the galling chain?
And shall the bitter blight of slavery
Mar the fair blossoming of thy embryo powers,
All thy warm human feelings in their spring
Be chilled by harsh unkindness? all the quick
And buoyant glees of childhood be repressed,
Till every hope and every thought is bowed
To thy condition—till the fetter wears
A trace upon thy spirit? And shall he,
Who thus hath dared to cast a chain on limbs
Bearing the impress of God's forming hand,
Escape his sleepless eye? shall he who poured
The poisoned draught of slavery in the fount
Of warm affection; till the mother's heart
Sickened to see her son, till all the keen
And holy feelings, whose thrice delicate chords
The ordering hand of God had twined around
The loved one for a blessing, were to her
A fount of bitterness, and life become
But lingering wretchedness—shall he escape?
Shall he, when after years have sealed thee, child,
In thought a slave—shall he who bowed thy mind,
Marring the precious jewel of his sense,
Scarf at the casket his own hand has spoiled;
And then when death approaches, calmly draw
The curtains round his couch, and pass away
In peace to other worlds? Oh! tell me now,
In that dark valley shall man be his staff?
Will impotent excuses for such wrong
Aval before the impartial Judge of all?
Will not the cry of innocence rise up
Before the throne of Heaven?

Injured child!
There is a voice in thy deep wrongs to rouse
The sleeping energy of age—wake up
His deadened nerves to action: not a tear
Shall ever for thy cause be shed in vain.
Slumber hath past, manhood hath nobly flung
His strength into thy cause, and woman's heart
Shall mourn her feeble arm has little power
To stay the tide of wrong, yet seeking help
From the Most High will not essay in vain.
And even childhood's voice shall plead thy cause,
With the appalling eloquence of right.
Thy wrongs are not forever—I can see
A brighter day, nor distant for thy race—
The deep and passionate dream of my young heart
Will change to truth.

And this were happiness,
Though I should be like him who on the verge
Of distant mountains sees the dawning day,
But lives not till its glory is revealed—
Or like to one, who, binding in the field,
All whitened for the harvest, the full ears,
Lies fall'd by the unfeeling sheaf, and quitted down
Before the reapers gather in their store,
Blesses the work and leaves it.

ON THE DEATH OF DR SAMUEL MARSHALL. 1771.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.
Through thickest glooms look back, immortal shade,
On that confusion which thy death has made;
Or from Olympus' height look down, and see
A town involved in grief bereft of thee.
Thy Lucy sees thee mingle with the dead,
And rends the graceful tresses from her head,
Wild in her woe, with grief unknown oppress,
Sigh follows sigh deep heaving from her breast.
Too quickly fled, ah! whither art thou gone?
Ah! lost forever to thy wife and son!
The hapless child, thine only hope and heir,
Clings round his mother's neck, and weeps his sorrows there.
The loss of thee on Tyler's soul returns,
And Boston for her dear physician mourns.
When sickness called for Marshall's healing hand,
With what compassion did his soul expand!
In him we found the father and the friend:
In life how loved! how honored in his end!

And must not then our Esculapian stay
To bring his lingering infant into day?
The babe unborn in the dark womb is lost,
And seems in anguish for its father lost.
Gone is Apollo from his house of earth,
But leaves the sweet memorials of his worth:
The common parent whom we all deplore,
From yonder world unseen must come no more;
Yet 'midst our woes immortal hopes attend
The spouse, the sire, the universal friend.

What is Life?
'Tis not to talk about, and draw fresh air
From time to time, or gaze upon the sun—
'Tis to be FREE! ADDISON.

MISCELLANEOUS.

From the Genius of Temperance.
THE GRUMBLERS.

I wish they were less: Come famine, come war, come pestilence, come death—the great nation of Grumblers are never diminished. Should one die, it comes to pass, as in the case of the death of one of the old woman's 'earmint,' which lurk in bed-posts by day, and depredate on the human body by night—should one die, twenty will come to his funeral. The Grumblers are a numerous race: There are your fresh-water Grumblers and your salt-water Grumblers—your fair weather Grumblers and your foul weather Grumblers—your daily Grumblers and your periodical Grumblers—your political Grumblers and your anti-political Grumblers—but of all the Grumblers that ever grumbled his way through this grumbling world, your everlasting family Grumbler is the most unendurable. Whosoever has got one of these for a wife, farewell to his peace and comfort. Early in the morning she begins (if she be a farmer's wife) with, 'O dear! It seems as if the fire never would burn. Husband, I wish you would get some dry wood—so much wet weather every thing is soaked, through and through. When will the wood-house be made? Other people have wood-houses to keep their wood dry. We never can have any good, Joe! Get the bellows! They ain't good for nothing, now you've got 'em! If we can't have a new pair I'll give up! And if we should have a new pair, the children will spoil them in a week! They're the mischievouslest critters I ever see! There! the cat has been in the buttery all night, and done a sight of mischief, I'll warrant! Yes, there's one plate dashed into a thousand pieces—I thought so! Every thing will be destroyed! Thus the day begins, and that man is to be pitted who lives to see the end of it. If she be a citizen's wife, the language is a little more refined, but it means the same thing. Here is a sample: 'My dear husband, we must live in better style—I'm quite ashamed of our carpets—our rooms are altogether too small.' 'We cannot afford it,' replies the husband. 'My dear, I must, I say I must live in better style. Other people can have their carriages, while we have to trudge along on foot. I should like to go out this morning, but the street is so dusty—it is always so when I go into the streets. I wish we could have better weather. One day I am dying of the heat, and the next day of the cold—on the third day rain keeps me in, and on the fourth I am dead with the influenza.' (Don't be alarmed, reader; although she is in deaths' debt, I never knew a thorough-going Grumbler to die, in reality.) Thus the world goes with her, and her afflicted husband. 'There,' says one of your female readers, 'any body might know that a man wrote that. He talks as if no body ever grumbled but women. I dare say he is one of those who, when he would introduce a vulgar or foolish remark into his conversation, would preface it by, 'as the old woman said.' I don't believe that the old woman ever said more foolish things than the old man. Nor do I believe that young women are worse than young men, notwithstanding certain ungallant authors choose to speak of almost every vice and bad passion, under a feminine personification. And what was the most unjust and unmanly of all, I saw, the other day, in a newspaper (not the *Genius*), Intemperance, the monster, addressed as a woman! Intemperance, she—any fool ought to know better than to write thus. It is a vice of their own—our sex are almost entirely free from it. It is too bad.

Stop! stop! madam; or you will be in danger of being set down as a Grumbler yourself—one of that interesting class denominated *sensitive Grumblers*. I was about to speak of grumbling men, just at the moment you interrupted me. Would you hear a grumbling farmer? Hark! 'The poor farmer has a hard time on't. The trader can sit down behind his counter, and make his fortune in a few years, while I am obliged to labor and labor and labor for a morsel of bread. Why were things thus ordered? Oh, I shan't have half a crop this year. In the first place, the birds, and my neighbors' hens, scratched up all my corn; and then, the floods of rain (I never knew so much rain) drowned it all—and now the drought has destroyed the rest. I have half a mind to take my scythe and cut down the whole field. O the taxes! the taxes! It takes all the money I can get to pay my taxes. I'll sell, and move into the new country.'

There is one other man whom I would not pass by, though he scarce deserves a notice. I mean the Temperance Grumbler. Messrs. Editors, you are well acquainted with his note:

'I am a staunch friend of Temperance, but I cannot approve of the measures of Temperance folks. They are unwise. They begin at the wrong end. They create ill blood. Things ought not so to be. Some wish to dry up the great ocean first, and others would begin with the streams. Some begin with distilleries, some with dram-shops—but they are all wrong. They do not go the right way to work.'

Have you heard enough of this fellow? I will tell you how to stop his mouth. Ask him to point out a better way, and do something. Ay, there you have him—do something! That's the quietus for a Temperance Grumbler.

Setting aside this last class, I would ask the rest a few serious questions: Who causes the rain to descend and who withholds? Who has made your situation in life to differ from that of others? Who controls the elements? Who sends diseases? Who orders all events? When you complain about the weather, against whom is your complaint directed?—When you complain of your hard lot, upon whom do you charge the blame?

Listen to me, all ye Grumblers, high and low, rich and poor—never grumble again until you first settle this question: To whom, and against whom, are you about to complain? When you have answered this question candidly, understandingly, in view of the hand which sustains the universe, and guides the humble and the pure in heart—if you will then complain, I cannot help it.

SELF-TAUGHT MEN.

They possess some peculiar advantages over all other classes of men. They have confidence in their own power. Whatever of character they possess has been tried in the school of severe discipline. They have breathed the billows, in a great measure, alone. Others have had their doubts resolved by teachers; in the final resort, they have depended on foreign and auxiliary aid; their own powers have been tasked for a while, but the last weight has been lifted up by the shoulders of others; a clearer eye has penetrated the dark cloud for them. It is sometimes the fact that the individual who has been taught by others, has more confidence in the opinion of every one else than in his own. As a direct consequence, he is wavering, timid, pliable. His character is not compacted and assimilated, but yield-

ing and capricious; his usefulness is, of course, greatly diminished. But the men of whom I speak have measured their powers. They have depended very little on extraneous aid.

Another attribute of this class of individuals is independence of purpose. They are accustomed to form opinions according to the decision of their own judgments. They are like that description of lawyers, who have deeply studied the elementary principles of their profession, who have followed out these principles into all their ramifications, and who come to conclusions which are, in a great measure, irrespective of particular facts—a great measure, irrespective of particular facts—an original principle. Such lawyers are independent, in a great degree, of precedents, or of the opinions of courts. By severe thought, and well directed study, they have formed an independent habit of judgment. Such is the fact with those individuals who have been self-instructors. They may err in opinion, and their purposes may be formed on insufficient grounds, but they are not accustomed to bow to human authority, nor yield their free agency at the call of party or sect.

Many of this class have, moreover, an invincible perseverance. The resoluteness with which they resolve, has a counterpart in the untiring execution of their schemes. Difficulties only excite a more ardent desire to overcome them; defeat awakens new courage; affliction nourishes hope; disappointment is the parent and precursor of success. A resolution so strong is sometimes formed, that it seems to enter into the nature of the soul itself. It swallows up the whole man, and produces a firmness of determination, an iron obstinacy of pursuit, which nothing but death can break down.

ANSWERS OF THE DEAF AND DUMB.

The following are the extraordinary answers to questions proposed to some of the elder pupils of the 'Deaf and Dumb Institution of Paris,' at a late examination:—

What is eternity?
It has neither birth, death, youth, infancy, nor old age. It is to-day, without either yesterday or to-morrow; the circular day without succession, the non-age.

What is difficulty?
A possibility with an obstacle.

What is ingenuousness?
Ingenuousness is being natural, frank, and candid, without cunning or disguise, and free from subterfuge in word or action. Peasants and country people are generally simple, because their mind is not cultivated; children and youths of good family, who have been well educated, are ingenuous, because their hearts are not corrupt.

What do you understand by idea, thought, judgment, reasoning and method?

Idea is the result of attention, and paints the object to the mind: **thought** unites two or more ideas in comparison: **judgment** decides upon their value: **reasoning** connects these comparisons and judgments, deduces one from the other: and **method** is the art of doing any thing according to rule.

What is grace?

Grace is something divine diffused over the whole body, and apparent in motion and gesture.

Grace is a gift—favor.

Grace is the aid of divine inspiration.

What is modesty?

Modesty, the most interesting of virtues, colors the brow of an honest man, or that of a young girl, with a delightful carnation. It is a legitimate antipathy, evinced by an amiable blush, at the sight of any thing repugnant to virtue.

What is clemency?

A magnificent pardon.

What is the difference between a handsome woman and a pretty one?

A handsome woman has a powerful charm which excites our admiration. She strikes us by the noble and regular proportions of her body, and by the roses and lilies of her complexion. **A pretty woman** pleases and interests us by the delicacy of her features and the grace of her manners. She is like a jewel which we love more than we admire. **A handsome woman** is handsome only in one way; a **pretty one** is pretty in a thousand.

What is the difference betwixt fine and magnificent?

For works of art or productions of the mind to be **fine**, they must have regularity, a noble simplicity and grandeur; but **magnificence** adds to them an extraordinary splendor arising from an assemblage of perfections and proportions, which we cannot help admiring. A union of the **fine** and the **magnificent** produces the **sublime**, which elevates, ravishes, and transports us. The sublime is always natural.

What is happiness?

To taste of the enjoyments, is only pleasure. **Happiness** is the peace of conscience.

FIFTH CENSUS.

We are indebted to the Hon. Mr. Choate for a copy of the 'Abstract of the Returns of the fifth Census, showing the number of Free People, the number of Slaves, the Federal or Representative number; and the aggregate of each County of each State of the United States—prepared from the corrected returns of the Secretary of State to Congress, by the Clerk of the House of Representatives.' In looking over this interesting document, we were particularly struck with the fact, that there are precisely the same number of Representatives of *Negro Slaves* in Congress, that all the free men of Maine, New Hampshire, and Massachusetts, are entitled to send! The following are the States which are entitled to Slave Representatives:

States.	Whole No. Reps.	No. Slave Reps.	No. Free Reps.
Maryland,	8	1	7
Virginia,	21	6	15
North Carolina,	13	3	10
South Carolina,	9	4	5
Georgia,	9	3	6
Kentucky,	13	3	10
Tennessee,	13	2	11
Louisiana,	3	1	2
Mississippi,	2	1	1
Alabama,	5	1	4
	96	25	71

Thus it appears, that while all the free men of New England are entitled to send but thirty-eight Representatives into Congress, the *Negro Slaves* of the South and West are represented by twenty-five members! Sixteen of this number at least, being the Representatives of the Southern Slaves—that is, Representatives of property, bought and sold—just as our cattle, and horses, and hogs are bought and sold—representing about the same degree of intelligence, and less freedom—we say, sixteen of these Representatives are the violent, reckless, infuriated enemies of the *Tariff*! These are the men, who flourish so much about liberty, and the people's rights—who are so jealous of 'State Rights'—Consolidation, &c. &c. and who are perpetually accusing the Representatives and people of the North of hos-

tility to the national freedom! These are the men who threaten a dissolution of the Union—men who threaten to give up the principle of Protection of American Industry, and yield the support to foreigners—instead of reserving it for the benefit of their own countrymen—who are in favor of patronizing English manufacturers, and mechanics, and other laborers, in preference to those of their own country! This, however, might well enough be expected of Representatives of *Slaves*;—but what are we to think of the three degraded tools and allies of those Representatives, who were chosen by the freemen of New Hampshire and Maine to support their interests; but who have chosen rather to promote the interests of foreigners—who have voted for the abandonment of Protection of American Industry—voted to disfranchise their own constituents—to increase the power of slaveholding States, and to reduce the representation of the free States. —*Essex Gazette*.

HOLD ON, DRIVER!

'I wish you would wait one minute'—exclaimed a person who had that moment taken his seat in the mail coach, after having kept it waiting some fifteen minutes; 'I have an important errand, which must be done.'

The reins were dropped—the coach door thrown open, and out popped the gentleman [!] to do his 'errand.' The proprietor or contractor took a peep into the bar-room, to see what was so very urgent, and beheld the passenger at the bar—his head back, elbow crooked, and in various other particulars indicating the character of his engagement—'If that's the business,' said he, 'drive on!'

Crack! went the whip—and away flew the horses, leaving the poor, thirsty traveller behind, bawling quite lustily—'Halloo, there—Driver! Hold on! —*Genius of Temperance*.

Sadness.—There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, to the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At one time it is caused by the flitting of a single thought across the mind. A sound will come booming over the ocean of memory, gloomy and solemn as the death knell, over-shadowing all the bright hopes and sunny feelings of the heart. Who can describe it, and yet who has not felt its bewildering influence? Still it is a delicious sort of sorrow; and like a cloud dimming the sunshine on the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

It will tell them about Jesus Christ.—A sermon having been preached for the Bible Society a number of years ago in England, the next day the poor people of the place brought their little contributions to the clergyman's house. A little girl, four or five years old, accompanied her elder sister; and after listening with eager attention to all that passed, at last cried out, 'I will go for my money too, that I will.' The clergyman, thinking that so young a child could not understand the meaning of what had been said, asked her what she wanted to do with the money. 'To give it to you,' she replied, 'that you may buy Bibles for the poor negroes.' 'But what good will the Bible do them, my dear?' 'Oh, it will tell them about Jesus Christ, and how to get to heaven. So he sure buy Bibles with my money, and send them to the poor black men,' she added with great earnestness and tears in her eyes.

The following anecdote of a French Physician should furnish an example for all practitioners. A Duke being restless and unable to sleep, sent for an eminent Doctor at midnight, to inquire if he had the cholera. The Doctor simply advising him to remain quiet and keep warm, was about leaving, when the Duke asked what his fee was. '200 francs,' The Duke in the utmost astonishment inquired what he would have charged, if he had had the cholera. The Doctor replied, 'If you had had the cholera, I would have exerted the utmost of my skill and care cheerfully without charge. But they who call me from my rest when they are in perfect health, must expect to pay well.' Would not a few such charges be a specific for many chronic complaints?

WORKING MEN.

Question.—Why do people give liquor to hired workmen?

Answer.—For the same reason that an unfeeling man whips a hired horse. The object is to get the most work out of them in the least time. It will not do to lay the whip on the back of free citizens. But they know how to put the whip into their own hands, and delude you to goad yourselves to labor beyond your strength. And if you wear out and die, what do they care?

TESTIMONY.

Read the following appeal to working men, made some years ago, by Dr Speed, of Caroline, N. Y. 'Suspect that employer who encourages you to drink ardent spirits. It is for his benefit and not for yours that he does it. I speak from positive knowledge when I tell you that this calculation is made by those who want the labor, and care not for the man.'

They say, 'My object is to get the most out of him I can. Whiskey is the cheapest and most convenient drink I can give him; I know it hurts him, but it is his business, not mine, to take care of himself. I can, by making him half drunk, get two days work out of him in one. In harvest, when a shower is coming, I can with whiskey in 15 minutes make him do an hour's work. If he is unable by it to work to-morrow, or next week, I can hire others that love whiskey as well as he.' —*Genius of Temperance*.

DRINK MODERATELY! What is drinking moderately? the person who could define it, would confer a great favor on the multitude of editorial doctors who have sprung up within the last two weeks. We know a man who drinks a quart of brandy a day, who declares 'if he thought there was any danger of his becoming intemperate, he would break off using spirituous liquors at once!' And another who cannot drink a quarter of the amount without being so essentially drunk, that he cannot attend to business! The former is called a moderate drinker—the latter, a drunkard! —*Ibid*.

The Good Samaritan.—A queer looking individual in Montreal has excited great curiosity and no little veneration, by his practice of going about the streets of the city, leading three horses laden with cholera medicines, composed of maple charcoal, maple sugar, and lard, together with lye for external application. He is said to have almost wrought miracles of cure. But receives no compensation further than the mere feed of his four footed coadjutors.

The New-York Com. Adv. says there are four thousand grog shops in that city—about one for every 55 inhabitants!

Dr Pictou, of New-Orleans, recommends the exclusion of light as a means of preventing the 'letting' in small pox. He states that in 1830, a number of small pox patients were admitted to the charity hospital, and the rooms were so constructed that while air was freely admitted, light was fully excluded, and that not one had a pit in any part of the body.

In Lowell, says the *Telegraph*, are 21 physicians, 20 lawyers, 15 preachers, about 18 constables, 2 or 3 deputy sheriffs, 6 newspapers, including one daily printing in all nearly 10,000 copies weekly, 600 newspapers received by mail and 200 by stage weekly: population 10,254.

A letter from Paris, published in the *N. York Observer*, states that the victims of the Cholera were mostly the wretched and the vicious: among the prostitutes the mortality was frightful. In one house where 60 resided not one escaped; and in the *Rue de la Mortellerie*, in which there were 1300, 1200 died!

When it was announced in the hall of the courts, that O'Connell and his family had been carried off by the cholera, (or apprehension of it), one of the long robe declared, that the news was incredible, in as much as Dan was the last man in Ireland likely to turn his back on an intestine commotion.

The Philadelphia *Gazette* states that an oysterman of that city, opened an oyster which showed on the inside of one of the shells, a very singular protuberance, resembling in shape the human head, taken en profile, it is a tolerable likeness of Dr. Franklin.

A Methodist preacher in this country says he has one sister and two brothers living in England, whose united ages, together with his own, amount to four hundred and five years.

The Cholera has swept off about twenty thousand persons in Paris, since the first day of April.

Ominous.—It is a curious fact—we will not be coincident—that three of the Physicians of Philadelphia bear the following univerting names: *Physic, Dr. Slaughter, Dr. Graves*.

Noble.—The Mayor elect of Utica declines the salary though he accepts the office, and Dr. Johnson, elected Mayor of Buffalo, has done the same.

An aged tree.—A tree at Peronne, in France, which flourished in the year 634, was in existence 1790; it is known therefore to have existed 1156 years.

Were men as much afraid of sin as they are of danger, there would be few occasions of committing our casuists.—*Baker*.

GEORGE PUTMAN.

HAIR DRESSER AND PERFUMER.

HAS removed his Dressing-Room from No. 211, Washington street, to the new building No. 2, Broomfield-street, which has been fitted up (by his own direction) in a manner calculated to afford the greatest possible amount of comfort to Gentlemen while under his well known skillful operation. The chairs are so easy—cushions so yielding to the touch—the razors and other cutting instruments so keen and smooth—copious supply of warm water so soft and pure—towels, either crash or diaper, so clean and sweet—himself and assistants so polite and accommodating—in short the *tout ensemble* of his new Establishment so well contrived and neatly arranged, that his customers, one and all, will undoubtedly confess with pleasure their entire satisfaction therewith, and make him the happiest of patrons.

For Gentlemen who may feel desirous of having exclusive apparatus, he has provided drawers to contain their boxes, brushes, towels, essences, oils, powder, &c. &c. which articles he will always be happy to supply. 6m March 10.

WILBERTORCE HOUSE.

FRANCIS WILES.

RESPECTFULLY informs his friends and the public generally, that his House, No. 12 Church-street, is still open for the accommodation of gentlemen of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, March 26, 1832.

INFORMATION WANTED.

JOHN DIPPER of Williamsburgh, Va. is anxious to obtain information of his brother, Daniel Mins, who left Williamsburgh about 40 years ago, and was heard of as living in Boston within the last 17 years. A person by the name of Cesar Lafayette, of Boston, was well acquainted with him. If either of the above named persons, or any other able to give such information, would lodge it at the Liberator's office, they would confer a favor on John Dipper who is now in New-York, anxious to hear from his brother. New-York, April 21, 1832.

BOARDING HOUSE.

FOR THE ACCOMMODATION OF GENTLEMEN OF COLOR, (At the corner of Leonard and Church streets, NEW-YORK.)

The Proprietor of the above House returns his sincere thanks to his friends and the public for their liberal patronage, during the past season, and solicits a continuance of their favors; he assures them that no pains shall be spared to render satisfaction to the most fastidious. JOHN RICH.

New-York, March 24, 1832.

SWAN'S DOWN.

POWDER PUFFS.

CASE of French Puffs, containing 31 down very large size, of superior quality. For sale by JOHN B. PERO, Nos. 2 & 3, April 28. Dock-square.

CARD.

M. N. D. GOULD, being about to leave the city, for a few months, has relinquished the School Room, at Franklin Hall, to Mr. ALBERT LEWIS, who has commenced a School to instruct Young Ladies in the common branches of an English education. Separate from this school Mr. Lewis teaches Penmanship; and I hereby recommend him as a gentleman peculiarly calculated to teach whatever he undertakes; and knowing his abilities, while I recommend him to the public generally, I would particularly recommend those who have heretofore been my pupils, to his instruction. June 9 NATH'L D. GOULD.